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# *The* **AMERICAN FRIEND**

[JUNE 23, 1949]

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## THE LIVING CHRIST

*Emil Fuchs is a German Friend recently visiting in the United States under the auspices of the Friends Fellowship Council, 20 South 12th Street, Philadelphia.*

March, 1933, came Hitler to power. That meant for me, as for thousands in Germany who had stood against him, the loss of their occupation and, as everything was forbidden us, the question from what even to live. It meant that all organizations for peace, for other ideals for which we stood, were destroyed. Life seemed to be meaningless. Your friends were killed or imprisoned or had to flee. You lived in the question, "When comes your turn?" Also my children had to flee as they had worked in the anti-Nazi Students Movement, and then my turn came and I became imprisoned.

Here I was in the lonely cell and all anxiety about myself became very small beside the two terrible questions, "How is that great success possible?" Are you alone right or is there right in that which even Christian people, even the leaders of the Christian churches say, that in politics you must always again and again use the instruments of lying and deceiving, of cruelty and violence to achieve even your good purposes. Are you right to decline every possibility to unite with Hitlerism which they in that time offered me? Are you right to tell your children, your friends, that it is impossible for a Christian, even for every responsible feeling man, to go this way?

And the other question was that after the fate of my children, I did not know were they in security or not, and death could be very cruel in that time. So I was near absolute despair.

Then on a day—there was the presence of Christ and he spoke those mighty words: "Blessed are the poor

in spirit . . . Blessed are they that mourn . . . Blessed are the meek . . . Blessed are the merciful . . . Blessed are the pure in heart . . . Blessed are the peacemakers . . . Blessed are they which do hunger and thirst after righteousness . . ." And he asked me, "Is that wrong?" And my innermost being answered him, "It is true. It will be true forever." And again he asked me, "What of your children? Shall they try to save their lives and their comfort, or shall they go the way their conscience shows them?" Again my innermost being answered: "They shall go the way of their conscience."

That I saw him and heard his voice could be imagination; but that from that time I was a changed man is not imagination. Despair was gone and quiet security went with me. We had to go through fourteen years of terror and had to do in that time many dangerous things; comforting and helping people in despair, in need to flee for their lives; strengthening those who were in danger of succumbing to success and persecution, in spite of their conscience. And the presence went with us. Sometimes it was only as if quite tender his finger touched you; sometimes it was quite clear presence.

Even now, for many of us, that can never be taken away from us what Hitler did to us, destroying the most precious things of our personal life. But we know that there is the eternal power and presence which called us, and calls us to do its work and that in this eternal power is security and future.

Millions who suffered so terribly during those years of catastrophe try now to forget, only to forget, so that they could live in comfort and happiness again. So they do not hear his call for a new world and to a better power than cruelty and force and oppression are.

We know by experience that he is the Lord of mankind and in Him alone is peace and future and creative power. So in all disappointment and all loneliness and suffering we know of that reality and that creative mystery and can work, and must work, and must try to give the message on—till—O, when will it be that day of Pentecost for which all his Disciples long and pray? That day on which mankind in their prison will see him and hear the voice, "You pure of heart—you poor in spirit—you peacemakers . . . you which do hunger and thirst for righteousness . . . you shall inherit the earth."

EMIL FUCHS

*This devotional thought was written and given by an African boy, nineteen years old, in our East Africa Yearly Meeting, Kenya Colony.*

Busy days are apt to be careless days. In the stress of things to be done, we sometimes overlook the moments of devotion and Bible study. But when we do engage in the "practice of the presence of Christ," how rewarding are those moments! Those who look to Him in the early morning hours find that He is with them all day. The burdens may not be lighter, but they are more easily borne. We are not promised less of trouble, but we know that troubles are less troublesome when the Unseen Presence of Christ is with us. The road may not be any smoother, but we can go the rough road with greater ease when we have "waited upon God."

## Prayer

We thank Thee, Lord, for this great promise of strength to those who wait upon Thee. Help us this day to go in Thy strength, light-hearted as the eagle, running without weariness, and walking without exhaustion. Amen. Jairo Mudaki.

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# Editorial . . .

## Called to Create

FUNDAMENTALLY, a new world has to be *created*. It cannot be *manufactured*. It cannot be carpentered in some fashion by fitting and nailing pieces together. It has to be grown, unfolded from the deeper centers of creation in the human spirit and in the society which that spirit helps to build.

Who are the creators? What is their faith? Their method? The creator knows he is working with an organism, not with a machine; with a body, not with a building. He does not go to a machine for the concept of his task in making a good society, he goes rather to a garden. In suggesting this we do not despise the machine or a machine age. In fact a machine at its best, perfectly timed, running in quiet precision, may be a poem, for it comes from the brain and heart of a creative person.

But the machine does not furnish adequate parallels of progress for humanity. There is nothing ultimately creative in a machine, though it may serve the brain and hand of a creator. From the moment that a machine is completed it starts the process of deterioration. There are no self-replenishing or self-developing qualities in it. Our techniques in the factory, therefore, are basically different from those used in our gardens.

There we accept the principle of the organism. We do not make plants, we create the conditions by which the organism, the potential plant in the seed can unfold by its own inherent nature. We plant seeds, knowing that those qualities are germinal to it. We cultivate and water plants only that they may develop roots, by which their creative growth can take place. Plants are alive and the creators in our gardens seek only to give that life its greatest opportunity.

One hardly needs to go for illustrations beyond the organisms of the garden to those of the human body, the mind, or the social order. The fundamental assumption of the creators is that they are dealing with organisms, with something living, in whatever area of life they are working. In schools and in factories; in prisons and on playgrounds; in personal living and in world organization, our problems are fundamentally those of the organism in nature.

This faith has been denied by tyrants many times in history and always at the peril of those tyrants and their followers. In the mind of such Napoleonic persons a good society could be planned, organized and fitted together out of the mind of one person. This pattern would be like an iron suit, uncomfortable at first, but one into which a nation could finally grow. Such dictatorships have expected little or nothing from the people they ruled—little, except perfect obedience. The dictator is the very antithesis of the creator and his patient faith in the processes of the

human mind. The dictator tries the short-cut to a stable society. The creators know that there are no short-cuts. The dictator believes that he can make his own pattern of social organization and that people are mere clay in his hands. The creators know that no one carries in his pocket or in his mind a blueprint of tomorrow's world. The creators know that a secure world is not carpentered out of pieces manufactured in the mind of any one man; that there is no factory-made peace available. There is instead, the spiritual organism awaiting only the conditions and stimulation by which the self-realization of men and of society can unfold.

Not only is this a faith, a belief, a goal; it also becomes a method. The method of the creators is as important as their basic faith in the spiritual nature of men and of society. They, too, believe in power, but it is not the might of tyrants. Men who have strutted across the stage of a nation, shielding themselves and their order by military might, have finally been disclosed as inflated personalities who knew little of the power that makes and preserves a civilization.

We use the term, "creators," knowing that in the final meaning only God can create. Yet we are called to share with him in it. We can be secure with nothing that does not rise from his creative power.

## The Lover and Thinker

EDUCATION and religion must be integrated into one dynamic, disciplined life. We might refer to this union as that of the "lover" and the "thinker," in one person. Unless those qualities are combined, there is an ill-balance, and neither of them is genuine religion or adequate education. Each of them must fulfil the other.

With a sole emphasis on what we call "thinking" we can develop a race of "objectivists" who forget that men are subjects as well as objects and whose minds may leap in any one of several directions. The objectivist, in a narrowed field of thought, is likely to lose perspective and end on some tangent, never suspecting that he is not on the main highway. He often tends to lead us in the direction of a cold, calculating materialism and presents us with a sapless universe, devoid of all creative impulse. He has facts without meaning.

The other extreme, the "lover" without the "thinker," if indeed such a state of mind is possible, leads to sheer sentimentalism. Love needs the discipline of straight, hard thinking. It is the lover and the thinker, in one person, who will give us prophetic drive and sound judgment. In this union of qualities lies our real progress.



## Stone Cancer

DURING World War I the historic Cathedral of Rheims, in France, was almost ruined by artillery fire. The shell of walls and towers which remained are still being gradually restored. In recent years another kind of attack, slow, penetrating and internal in nature, has been discovered. It is eating within this cathedral, seven centuries old. The disease is called "Stone Cancer." The only answer to this deterioration is to restore the parts which have been eaten away and to attack the disease directly.

This parable of a building is obvious and leaps

from the news, as a sermon. The external attacks on the church can be withstood if there is inner restorative health. But the attack from within, the deadly growth, represents fatal decay. The first attack is external and explosive; the second is inward and malignant.

The church can stand persecution by those outside who consciously attack it, but it cannot endure malignant diseases of indifference and unbelief if they infest the membership within it.

Buildings may be erected and destroyed, but the real test is within the church itself.

E. T. E.

# The Statue Comes Alive

By Norval E. Webb

SOMEWHERE recently I saw a reference to the Greek myth of Galatea. A marble statue which has been standing on a pedestal comes alive and walks among the people as a human being. This story has caused a disturbing question to come to my mind. Have we not reversed that process with regard to Jesus Christ? Has not this one who walked among men in warm, intimate fellowship with them been placed on a pedestal as an object of worship, so that we have lost our sense of intimate fellowship with him?

Jesus was no pedestal figure. The Disciples knew him as one who walked in fellowship with them, and as he walked he frequently turned aside to meet some human problem; and when the day came to a close they knew that he frequently went off alone into the hills to have communion with his Father. He, as they, needed the renewal which would thus come to him. Nor was he a pedestal figure in the early Church. He had told the Disciples to "tarry in Jerusalem until endued with power . . ."; and they had waited until they had experienced the Living Presence of the Spirit. Then it was that as Peter and John were going up to the Temple, out of the consciousness of that Presence, Peter could say to the cripple at the gate, "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

The aged John in his epistle gives the secret which the saints and the martyrs had discovered: "That which was from the beginning, which we heard, which we have seen with our eyes, which we have looked upon and touched with our hands concerning the word of life . . . that which we have

*The writer is Minister of First Friends Meeting, Richmond, Indiana.*

seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and his Son Jesus Christ." There was no pedestal figure in that experience; and when these early saints went to their death there was always another person there with them. It was that experience that got hold of Paul as he looked at the face of the martyr, Stephen.

Through the centuries we have pretty well succeeded in placing him back upon the pedestal. We look upon the experience of his warm, personal presence as something that happened *once*. We know that the Disciples had sweet fellowship with him; but we no longer claim that experience for ourselves. We study the Gospels and think in terms of a person who walked the Palestinian road, but he does not walk on the roads we travel.

Now what is the process by which we have placed him on the pedestal like Greek statuary to be admired from afar? It has been done by a ritual of worship which places him out of reach. Sometimes this is a kind of worship which permits him to be mediated by specially favored ones who have access to the Holy of Holies. More subtle than this; there has been a growing sense of adequacy on the part of man, an adequacy which has no place for Christ except as the object of worship on the pedestal. He has been placed there by a sense of adequacy which we feel in the midst of our material prosperity. We are not driven to seek his guidance and companionship while we have a sense of *physical* well-being, and as far as needing him for the good

of our souls, we carry no weight of guilt for personal sins, nor are we going to assume any guilt for the sins of the world. So, in a society that has no overwhelming sense of the need of Jesus who has fellowship with us, the idea of his being the Christ of every road is just a myth.

Like the statue of Galatea in its original, cold beauty, Jesus takes his place on the pedestal where we have placed him; there to be admired; yes, greatly admired. You can find praise for Jesus in any circle where his name is mentioned, but he is still kept an object to be worshiped, or dismissed with a few words of praise. Is it any wonder that he "crouches against the wall and cries again for Calvary"? For it was from Calvary that he came alive to walk the roads of life.

Why does he need to come alive? Because of our sin and because with him something can be done about it. Hear again words from John, the writer of epistles. "My little children these things write I unto you that ye sin not." "If we say we *have* fellowship with him while we walk in darkness, we lie." "If we say we have no sin, we deceive ourselves and the truth is not in us." John has a nice way of saying we are liars! "If we confess our sins, he is faithful and just to forgive our sins." "If we say we have *not* sinned, we make *him* a liar." There is no escaping John's logic. We are sinners and we need Jesus Christ! If we walk in the light we have fellowship with one another and cleansing from our sin.

Then he needs to come alive, for only so can he, in the hearts of men, walk the roads to the end of the world. His words were, "Lo I am *with you* always, to the end of the age." Have we thought there was some magic by



which he could go with us to the uttermost parts of the world? What he really said to the Disciples was, "I am with you as you go." It is in the hearts of men that he travels the roads to the ends of the world. When men go on those roads with evil in their hearts they get an evil, chaotic world. When they go with the Light of Christ within them they go as brothers of all mankind. There is no fear in the hearts of those to whom they go. An example of this is the story of the three Quaker ambassadors who went to Berlin to interview the top Nazis in the German Government. It was no statue Jesus that quieted their anxious hearts as they waited. It was no statue Jesus that caused these hardened Nazis to know that there was no evil there, only

good; and for a little while the good overcame the evil. Jesus had walked the road to Berlin! It is only as he thus comes alive and is carried in the hearts of men that there will dawn a new day; a new day of brotherhood and peace; a day when the good things of life are looked upon as the good things for all of life.

When does Jesus come alive? Someone has said he comes alive only to the attentive. His appearances following the resurrection were to his friends; to those who were attentive; to those who knew him. He did not appear to those who were not his friends, and today he still comes into living, vital fellowship with those who are attentive to him; to those who expose their minds to him and open their hearts to

him. He comes alive to those who make his concerns for humanity *their* concern; ministering to the needy, giving the cup of cold water, loving humanity with a love that "never fails."

He comes alive when the door is opened for him as he knocks. John the Revelator pictures that supreme moment when, "Behold I stand at the door and knock." When that person is you and you open the door, then you will enter into the living experience when "the statue comes alive!" Then when you go out onto your highways you go in the vital Living Fellowship of the Master; you become the bearer of Light to a world of darkness. You then have your share in bringing the "ocean of Light" that covers "the ocean of darkness."

# Tribute to a Quaker Educator

By a Student

By Jocelyn A. Beeman

A cheerful, little, grey-haired man who has been called "master-scholar and understanding friend," is Dr. William E. Berry, retiring head of the religion department of Earlham College.

As a youth, Dr. Berry had no definite vocational plans but, "I went to school," he said, "because it was fun." It may have been "fun" while in school, but he had to work hard during the summer months. He traveled through Idaho, Wyoming, Montana, Nebraska, and the Dakotas in his work to finance his academic education. Through contact with the people in these states, he acquired another type of education which has been of great value to him.

Graduating from Penn College, Oskaloosa, Iowa, in 1900, he remained there to receive a master's degree in 1901. Then with a sincere interest in the Bible he went on to Harvard University for additional study, and received another master's degree there in 1904. Dr. Berry completed his formal education in 1922 when a doctor's degree was conferred upon him at the University of Chicago.

Penn College claimed his first thirty-two years of teaching, during which he was one of the most loyal and staunch supporters of the college. A man who sought to be of service to his fellow men rather than to be acclaimed as famous by them, Dr. Berry has nevertheless felt a deserved "satisfaction and pride in his students who

*A tribute to a good teacher is always in order. The one portrayed here is presented as a symbol of many others and is offered, as its title indicates, not only as a tribute to one person, but as a "Tribute to a Quaker Educator."*

have attained success." Among his former students at Penn are Dr. D. Elton Trueblood, who is also associated with Earlham and is well-known in literary circles; Clarence E. Pickett, executive secretary of the American Friends Service Committee; and Professor Alexander C. Purdy of the Hartford Seminary Foundation.

Dr. Berry's enthusiasm for teaching has had its merits, for many of his students have realized in years after leaving his classes that they received something priceless, not only from facts he presented, but also from the giving of himself to his listeners. His delightful sense of humor has served him well in the class room and has helped to form in the minds of others the opinion that he possesses the "poise of good judgment."

His colleagues at Earlham have recognized in this quiet-spoken, unassuming man, a scholar "thoroughly familiar with all the facts of the subjects he teaches, and one who has kept abreast of the latest in Biblical research."

Meeting with Dr. Berry in his home or talking with him in his office has resulted in the opening of "vistas of

new truths" to many who have availed themselves of the pleasure. Such an opportunity is present in "The School of the Prophets," an organization which Dr. Berry has started since coming to Earlham in 1936.

Indicative of his interest in the field of religion is the idea which prompted the origination of this group which meets informally in Dr. Berry's home once every two weeks. We read in the Old Testament of a school of religious leaders who met to consider things of the spirit much as these students do in their discussions.

Dr. Berry served on the Advisory Board for the Revised Standard Version of the New Testament which was published in 1946. His wide knowledge of Semitic languages was one reason for his being chosen as the representative of the Five Years Meeting of Friends in America to serve in this capacity.

"A language background is essential to a true understanding of the Bible," Dr. Berry believes. Such knowledge also enables one "to understand a man's thought."

"Success in life depends upon finding that one thing you most enjoy doing so that you can put your whole heart into your work." He implied further that the happy life is not too well planned and efficient, but rather it is a life guided by the Spirit. His life as a teacher has been full of enjoyment even in times of hardships, be-



cause Dr. Berry is the kind of man who finds pleasure in the little things of life.

He feels that his years at Earlham have been a marvelous climax to this full life, and his colleagues seem to agree, for they say that "he has made a very positive contribution to the College." Policy requires that he retire at the end of this school year, so Dr. Berry, who lives at 447 College Avenue, Richmond, Indiana, will then receive the title of professor emeritus of religion. He will continue to teach on a part-time basis, and have an op-

portunity to do some of the reading in which he delights.

Another interest which affords him considerable pleasure is the cultivating of a wide variety of flowers in his garden. He does seem to have the well-known "green thumb." In 1925, having planted one hundred and twenty varieties of gladioli bulbs in a garden at Penn College, he received five blue ribbons when some of the resulting blooms were exhibited at a national gladioli show in Iowa.

Now with retirement Dr. Berry says, "I'll have more time to grow flowers."

## Real Issue on Non-Registration

By Guilford B. Street

*When we know that the writer of this article writes in braille it adds to our delight in the clarity of his sentences. He is pastor of the Honey Creek Friends Meeting near New Providence, Iowa.*

THE recent sentencing of several young Iowans to Federal prison for refusing to register for Selective Service has brought vividly before the people of Iowa and the nation an issue which is not so simple or obvious as some would assume. It is not simply a matter of registration or non-registration. Fundamentally it is a question of the right of government to coerce its citizens in matters of conscience and religion.

In the recent hearings, it was pointed out by Judge Dewey, as had previously been done by General Grahl and others, that most, if not all, of these young men would have been entitled to complete exemption from military service as conscientious objectors if they had registered and asked for this exemption. This should make it abundantly clear that their refusal to register was based upon principle and conscience, and not on any desire to evade the law or to escape military service.

This becomes the more clear when one considers the character and background of these men. Most, if not all, of them are college students or college graduates. One of them won state-wide recognition, a few years back, for his achievements and leadership in 4-H club work. Another was recently cited for conspicuous bravery in rescuing persons from a burning building. Another is a concert singer of ability. One can easily see that their stand was not taken through ignorance or weakness but in full realization of its implications and consequences. To them, the issue is clearly that of the right of government to compel its people to

yield obedience above that which they owe to God and the Divine Law.

This conflict between vested authority and the religious consciences of men has been raging through most of recorded history. The Book of Daniel tells of three men who were thrown into a fiery furnace, and of the prophet Daniel being thrown into a den of lions, for refusing to obey laws which conflicted with their religious faith. Imperial Rome, though priding itself on its religious tolerance, demanded that Christians give token submission to the state by burning incense to Caesar. The refusal of many to do so brought them much suffering but the integrity of the faith was preserved.

There came a time when the power of the church became very great and it sought to save the souls of men and to preserve its own prestige and power by compelling all to accept its doctrines and discipline. In consequence, many suffered persecution and death but the torch of freedom was carried on. The heroic Pilgrim fathers could not, in conscience, submit to the oppressive religious laws of the old world, and with tremendous sacrifice and suffering sought sanctuary in the new world. Later the Catholics came to Maryland and Quakers to Pennsylvania, likewise to escape oppressive interference by government with freedom of conscience and religion.

Thus did the very founders of this nation bring to its shores ideals of freedom, of liberty of conscience, and of separation of church and state. The supremacy of God was recognized in the Declaration of Independence, in the Constitution of our Government, in the motto on our coins, and in the act of our presidents taking oath of office upon a Bible. Yet this basic concept is denied, in practice, by the sentences imposed upon these young men.

The obvious and the usual answer is that one should obey the law. The implication is that he should accommodate his conscience to its provisions. One should burn the incense to Caesar. One should take the easy way of submission even though it does violate his religious belief. But there are always those who cannot accept the easy way. Today brave priests in Hungary are resisting the efforts to coerce them by the Communist Government. The position of our Government in the war crimes trials was that loyalty and obedience to the state did not excuse men from the requirements of the moral law which comes from God.

In the final analysis, it is but a token submission which the state is requiring. The question of manpower is not an issue since these men would have been exempted as conscientious objectors if they had registered and there are so many men volunteering for service that there apparently will be no conscripts for several months. It is not a question of numbers, for these men are but a handful. It is not a question of a dangerous philosophy, for this philosophy is as old as Christianity. Philosophies, too, are not easily suppressed by persecution and imprisonment. It is not claimed that these men are a menace to society or a threat to the public welfare. Even the desire of Selective Service for a complete register of all men in the draft age group was not much impaired by this small group of men, most of whom either wrote to their local board, or to the Department of Justice, or in some other way made their names available and their positions clear.

What, then, is the real purpose of these prosecutions? Why, in most cases, are such stiff prison sentences imposed? Is it not clear that the real purpose is to maintain the prestige of the state? The citizen must be taught to submit, irrespective of conscience. If he will burn the incense, if he will register, he shall go free.

It is because most of us see no compromise with conscience in the act of registration that we fail to see the real issue involved in these cases. Men have never been fully able to appreciate the conscientious scruples of others in matters in which they themselves see no moral issues. Yet, here is a principle which is the very basis of our liberties and should be cherished by every American. A man's highest allegiance should be to God and his duty lies in the direction his conscience dictates. Only thus can democracy be safe.

We are persuaded the love of God is changing the hearts of men. Look unto the hills whence cometh your strength.



# Yearly Meeting Epistles

From China, Ireland, Jamaica, and India

THE AMERICAN FRIEND attempts to print all foreign epistles. Here are four from widely-separated Yearly Meetings.

## FROM CHINA

### Szechwan Yearly Meeting

January, 1949

Dear Friends:

The Szechwan Yearly Meeting was held for the 46th time, January 21-25, at Suining, in the meetinghouse. Although the number present was small, we were very conscious of God's guidance and we had a strong sense of mutual love and harmony. As we heard letters from other Yearly Meetings and Du Swun Fu's report of his visit to England, we felt deeply aware of the fact that God's love unites Christian men and women all over the world into one big family. Moreover, God's children in every country are longing that Christ's kingdom may quickly come into this very dark world.

As we meet, the clouds of war are enveloping the whole country and the outlook is gloomy. We cannot tell when the power of the communists may reach us. Calamity and persecution are at our doorstep. Our churches, schools and hospitals may be destroyed. We thank God that in quiet communion with him he has given us light and great consolation so that we are convinced that "we need not fear them which kill the body but are not able to kill the soul." Men can destroy the visible church but not the invisible, which is Christ himself. His life, love, and prayer all stream through our lives and can never be destroyed. From now on we must pay even greater attention to the building of the invisible church.

We thank God that while we were meeting we received news of the civil war coming to an end. We do not only long for the coming of this kind of peace, but more for the coming of true and everlasting peace. "Christ is our peace" (Ephesians II:14) and where Christ is there is peace. If there is no peace between man and God, how can true peace be found? Christ on the Cross reconciled us to God and threw down the middle wall of partition. Whoever, trusting in God, throws down the wall of sin is able to become at peace with God and with his fellows. Wherever, trusting in God, the wall of sin has been cast down, there is peace. We ought earnestly to spread the gospel of peace to those who are near and those who are afar off.

Christ is the everlasting Conqueror, so though we are confronted by great darkness and danger the light of Christ is shining over us and will lighten those "who sit in darkness and the shadow of death." Christ has conquered death and the powers of darkness so as we trust in Him we may become victors over all. May the spirit and love of Christ fill your hearts so that you may partake of the peace and fullness of Christ.

For the Yearly Meeting,  
S. F. DU

## FROM IRELAND

### Yearly Meeting of Friends in Ireland, Held in Dublin, April 28-May 2

To Friends Everywhere, greeting:

Visitors from more Yearly Meetings than usual have been with us this time. Their presence, and messages from other countries, have strengthened the bond of fellowship with you.

We have been conscious also of our personal responsibility for truth and integrity in every department of life. Walking in the light, we are convicted of sin and are shown the will of God for each particular occasion. Prayer, meditation, and Bible study must be an integral part of daily living if we desire to grow in grace and knowledge. There has been diversity of opinion amongst us but a deep realization of unity of purpose in seeking the spiritual goal to which differing ways lead.

A bird beating its wings, seemingly frustrated, finds a rising current of air and by its simple response to that uplifting power is borne aloft. We have been humbled by a similar sense of inability but if we trust wholly in God's power and grace we "shall mount up with wings as eagles."

This spirit of frustration is evident not alone in ourselves as individuals but in our corporate life. As we have faced the problems of missionary work overseas we have realized our inadequacy for the task, but have renewed our desire to respond to the sufficiency of God. Prayer is "the soul's sincere desire" and if our prayers are wholehearted the answer will come. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Let us thank God, and take courage.

CHARLES S. JACOB, Clerk

## FROM JAMAICA

To Friends Everywhere:

The sessions of our Yearly Meeting are always enriched by the reading of Messages from Friends in all parts of the world, and as we have come to know of the concerns which are an integral part of the lives of other Friends, and of the problems by which they are challenged, we feel anew the strong fellowship which unites us.

We have been greatly strengthened this year by the presence of members of the American Section of the Friends' World Committee for Consultation who have met here with us and who have stayed on to attend our Yearly Meeting. Their whole-hearted sharing in our Quaker community has given us joy and fresh courage, and we look forward with great thankfulness to the coming World Conference of Friends in 1952.

The theme of our meetings has been "The Quaker as a Steward," and we have felt an increasing sense of urgency that we should contribute our gifts, whether they be great or small, toward the building of that world where the will of God stands supreme.

We have been made aware of the frustration and despair which envelop our world. In some countries, it is the aftermath of dread war, while in others, it is the result of long years of struggle with deep-rooted social and economic evils.

But whatever the cause, the answer lies within man's own spirit. Deeper and more far-reaching than the need for physical and social rehabilitation, in our island as elsewhere, lies the compelling urgency for finding a fresh faith in God and in His personal, thrilling, purposeful Love, which has been shown to us as the only permanent possibility in the universe.

As we seek to alleviate physical suffering, we must strive also to give our fellow men an awareness of their own destiny and a sense of direction which will imbue their lives with meaning and purpose.

We have been reminded that the greatest call of the Society of Friends is to seek to establish that Divine Community which is the only permanent part of our lives and which manifests itself in every relationship.

It is our prayer that all Friends may find their place in the building of that Community, and that the Love of God, quiet and unseen, but of infinite power, may permeate every part of our lives.

Signed for and on behalf of Jamaica Yearly Meeting of Friends in session April 19-21.

GLADYS JONES, Presiding Clerk  
JOSEPH J. GRANT, Recording Clerk



## MID-INDIA YEARLY MEETING

To Friends Everywhere, Greetings:

We have met once again as a Yearly Meeting in this ancient land and in this field of many missionary Friends. We have been reminded of the original desire of our Friends who came from overseas to build the House of God in these parts, and we are grateful for their loving devotion and service. We now become more conscious of the call of each one of us to share more fully through our life and works in the task of building the house of God in Mid-India. We have been made aware of our need of new life, new vision, and more thorough training in the principles of Friends, as we face the new responsibility that has come upon us. We now find ourselves faced with the task not only of building up the life of our church, but of directing the service of Friends in schools and hospital which have been inspired and carried on for so long by Friends from across the seas. We are thankful for the promise of competent Indian leadership in facing our tasks; we are spurred on by the knowledge of other struggling groups of Friends in other parts of the world; and we live in the faith and hope that those who are in Christ are assured of light and life and that this light will go out to others through many varied channels.

We are aware of our unworthiness in all things but we find ourselves still drawn to the fellowship of Friends and we are thankful for the World Committee for Consultation which extends its helpful hand. We feel a shame at our own smallness of mind and spirit when messages of love and support come from groups of Friends in other countries, and we wonder what message we can give. Perhaps our message is this: let us trust that the strugglings for new life, for greater sense of the will of God for us are a part of the struggle of mankind everywhere for a place in the great House of God—in His Kingdom, where peace and harmony ever dwell, and where many may grow to the full Stature of Christ.

Signed on behalf of the Yearly Meeting,

Mardansingh,  
Stephen Jacob,  
Presiding Clerks  
Harry Mirchulall,  
Recording Clerk

Itarsi, C. P. India

We must cleanse our hearts of all that which makes men willing to seek advantage for themselves at the expense of others.

## LATEST DATA ON C. O.'s

*Circular of May 26, to which reference is made is subject to some interpretation by District United States Attorneys.*

Congress of the United States  
House of Representatives  
Washington, D. C.

June 6, 1949

Mr. J. Passmore Elkinton  
741 Harvard Avenue  
Swarthmore, Pennsylvania

Dear Friend:

I have delayed answering your recent letter until I could obtain full information from the Department of Justice on the present and future status of conscientious objectors. After conversations with Herbert Stearns of the Department of Justice and James V. Bennett of the Bureau of Prisons, I think I can give you the latest data, which I believe will be satisfactory to most Friends.

On May 26, the Attorney General issued an order to all Federal District Attorneys to register for selective service all young men who became 18 years of age, with or without their consent. If the young men refuse to give the necessary information, the District Attorneys are to obtain it elsewhere. This ruling applies to all non-registrants whose cases are now pending, but who have not yet been sentenced. This means that hereafter no one will be sentenced for non-registration, even if he desires it. Mr. Stearns tells me that he is ordering local officials not to prosecute even when the men tear up their draft cards and mail them back to the boards, which some of them are doing. The Department is most anxious to avoid the martyrdom which some of the men are seeking.

James Bennett is a friend and neighbor of mine and has always been most anxious to avoid imprisoning conscientious objectors. He is acutely aware that they are not criminals in the usual sense and that prison is not the place for them. He informs me that an order is now on the President's desk, which he is sure will be signed, permitting him to parole all conscientious objectors now in his custody if they agree to it. There are about 40 or so now in prison, with varying terms to run, and it is his earnest desire to see them released.

I will be glad to call the White House and urge that the President sign this order. It seems to me these two proposals should take care of the conscientious objectors in the past and future as well as possible, without be-

ing unfair to others. I think it is important that Friends in general, and the non-registrants in particular, recognize that the 99 per cent of young men who are willing to register, and serve if necessary, are likewise doing what they believe their duty.

Sincerely yours,  
(s) Andrew J. Biemiller

## EMBARGO ON BRAINS

An "Embargo on Brains" bars DP doctors, chemists, teachers from many countries which welcome displaced persons as manual laborers. While our own DP law opens the door for these specialists, 30,000 professionals with a wide range of skills remain in DP camps, awaiting an offer of employment.

Friends can help salvage these rich human resources. A local Meeting can find a temporary unskilled job to enable a highly-trained DP to immigrate. After he has arrived, a beginning opportunity may be found in his own field where he can gradually put his talents to use.

Little time is left to rescue the DP professional workers for a life of usefulness. The Displaced Persons Commission in Washington is receiving assurances at such a rate that soon there may be enough for the 205,000 displaced persons permitted to enter the United States under the present law. So far one offer in five has been for a farm job; one in ten for domestic work. If there is a shortage of a crucial skill in your community, why not bring in a displaced person to fill the need?

In cooperation with Church World Service the AFSC is now ready, through its Individual Services Unit, to assist Friends Meetings and individual Friends in preparing their assurances to sponsor displaced persons. Blanks and information can be obtained through this office, and AFSC staff will be glad to counsel Meetings on what is involved. If your Meeting would like to sponsor a displaced family but cannot find a job or housing immediately, please let AFSC know of your interest, and possibly an alternate plan can be worked out. Church World Service staff will select a displaced family to fill your assurance and will start them on their way to your community.

Listen steadfastly to the Voice within that leads each of us to the "True Way"—the Way not of confusion and distrust and uneasiness, but the Way of order, of love and of peace.



## THE QUAKER CALENDAR

### Young Friends Summer Conferences

*This schedule for Young Friends Summer Conferences is not complete, but is correct for those Yearly Meetings which have supplied information as requested.*

**GENERAL** — American Young Friends Conference, August 28-September 3, at William Penn College, Oskaloosa, Iowa.

**BALTIMORE** — Young Friends, August 12; previous week, Junior Camp for children and families; at Camp Waters, opposite Jamestown, Virginia; Lucy G. Wellons, Sedley, Virginia, in charge.

**CALIFORNIA** — Work Camp, June 27-July 1; Young Adults, July 1-4; Junior, July 5-12; Junior High, July 12-19 and July 19-26; High School, August 18-25; Senior Young People, August 25-September 1; Adults, September 2-6; T. Eugene Coffin, Box 389, Whittier, in charge. AFSC Camp, August 2-15, Camp Director, 426 North Raymond, Pasadena 3. All at Quaker Meadow.

**CANADA** — Young Friends Camp, July 3-August 1, Camp Neekaunis on Georgian Bay; contact Dorothy Muma, 60 Lowther Avenue, Toronto 5, Ontario, Canada.

**INDIANA** — Camp for Intermediates, July 17-22; Senior Conference, July 24-29; at Quaker Haven, Syracuse, Indiana; Paul Little, Richmond, Indiana, in charge.

**IOWA** — Camp at Penn College, July 26-August 5; address Paul Baiotto, Arnolds Park, Iowa.

**NEBRASKA** — Pueblo Quarterly Meeting Young Friends Summer Conference, entertaining all youth of Nebraska Yearly Meeting, August 10-14, camp ground just north of Pikes Peak near Colorado Springs; Millard V. Powell, 1320 East 4th Street, Pueblo, Colorado, in charge.

**NEW ENGLAND** — Young Friends Yearly Meeting held concurrently with New England Yearly Meeting sessions at Andover, Massachusetts, June 21-26, Phillips Andover Academy; address Mary Foster, Hope, Rhode Island.

**NEW YORK** — Young Friends Fellowship meet concurrently with New York Yearly Meetings at Silver Bay, Lake George, July 29-August 5. Arrangements for junior and high school ages at Silver Bay also, but no separate camp conferences. Richard Moses, 130 Stella Avenue, Plainfield, New Jersey, chairman.

**NORTH CAROLINA** — Senior Conference, June 26-July 2, Anna Lee Ferguson, Director, Box 339, R. R. 6, High Point, North Carolina; Junior Camp, July 3-July 9, Milton H. Hadley, Director, 601 Springfield Road, High Point, North Carolina; at Lake Singleberry, Elizabethtown, North Carolina.

**WESTERN** — Younger Young Friends, June 27-30; Frank Johnson, director; Senior Conference, July 10-15, Wayne Carter, chairman, at Quaker Haven, Syracuse, Indiana; address Harold Smuck, Plainfield, Indiana.

**WILMINGTON** — Senior Conference, July 26-31, Camp Indianola, Lancaster, Ohio; contact David Stanfield, R. F. D., Waynesville, Ohio.

**KANSAS** — Junior Camp, July 11-16; Senior Yearly Meeting Christian Endeavor Camp, July 25-29; Camp Fellowship, near Goddard.

### NATIONAL CONFERENCES OF THE FELLOWSHIP OF RECONCILIATION

**SOUTH** — Lincoln Academy, Kings' Mountain, North Carolina, August 16-21; Leaders, Muriel Lester, A. J. Muste, Dr. Henry Ruark.

**MID-WEST** — Otterbein College, Westerville, Ohio, August 23-28; Leaders, Muriel Lester, Dr. Robert Calhoun, Emerson Schwenk, Albert Watson.

**WEST** — Geneva Glen Camps near Denver, Colorado, August 30-September 4; Leaders, Muriel Lester, A. J. Muste, Glenn Smiley, Orval Etter.

For further information write: Fellowship of Reconciliation, 2929 Broadway, New York 25, New York.

### YEARLY MEETING SCHEDULE

*Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservatives; I—Independents; U—United Yearly Meetings.*

**NEW YORK** — F—July 29-August 5; Silver Bay, Lake George, New York; George A. Badgley, Clerk, Wappingers Falls, New York.

**NEW YORK**—FGC—July 29-August 5; Silver Bay, Lake George, New York; Howard E. Kershner, Clerk, 55 Central Park West, New York City.

**NORTH CAROLINA** — F—August 2-6; Guilford College, North Carolina; Seth B. Hinshaw, Clerk, Ashboro, North Carolina.

**ILLINOIS** — FGC—August 11-14; meetinghouse near McMabb, Illinois; George H. Watson, Clerk, 6515 Greenwood Avenue, Chicago 37, Illinois.

**PACIFIC AND PACIFIC COAST ASSOCIATION**—I—August 11-14; Pasadena, California; Benjamin A. Darling, Clerk, 11724 Exeter Avenue, N.E., Seattle 55, Washington.

**NORTH CAROLINA** — C—August 13-17; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, Clerk, Route 2, Graham, North Carolina.

**WESTERN** — F—August 15-21; Plainfield, Indiana; Milo S. Hinckle, Clerk, 152 East Broadway, Danville, Indiana.

**WILMINGTON** — F—August 15-21; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, Clerk, 708 Rombach Avenue, Wilmington, Ohio.

**CENTRAL** — I—August 17-21; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, Clerk, Westfield, Indiana.

**IOWA** — C—August 17-22; Whittier, Iowa; John P. Williams, Clerk, Springfield, Iowa.

**INDIANA** — FGC—August 18-21; Pendleton, Indiana; Lawrence Furnas, Clerk, Waynesville, Ohio.

**OHIO** — I—August 22-27; Damascus, Ohio; Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

**IOWA** — F—August 22-27; College Avenue and North C. Street, Oskaloosa, Iowa; Roy S. Williams, Clerk, 633 North C Street, Oskaloosa, Iowa.

**OHIO** — C—August 27-31; Stillwater, near Barnesville, Ohio; James Walton, Correspondent, R. R. 2, Barnesville, Ohio.

**WESTERN** — C—September 3-6; Sugar Grove, near Plainfield, Indiana; Albert Maxwell, Clerk, Plainfield, Indiana.

**INDIANA** — F—September 19-25; Main at 15th Street, Richmond, Indiana; Leslie Frazer, Clerk, 245 S.W. 4th Street, Richmond, Indiana.

**KANSAS** — I—October 11-16; University Friends Church, Wichita, Kansas; Gurney T. Hadley, Clerk, Route 1, Coldwater, Kansas.

### FOOD FOR THOUGHT

I planned an ultra-modern home when priorities were lifted . . . but a Belgian woman whispered, "I have no home at all."

I dreamed of a country cottage for happy week-end days . . . but a Jewish lad kept saying, "I have no country."

I decided on a new cupboard right now . . . but a child in China cried out, "I have no cup . . ."

I wanted a quick-freeze unit for storing quantities of food . . . but across the water came the cry, "I have no food . . ."

I ordered a new car for the pleasure of my loved one . . . but a war orphan murmured, "I have no loved one . . ."

*Hoosier Methodist*

Be faithful, be patient, be in earnest to fulfil your appointed service as messengers of Truth. Meet together and know one another in that which is eternal, feel the power of God in one another, that all may be as one family, building up one another and helping one another.



# From Our Readers

## ON CARIBBEAN FRIENDS

Editor, THE AMERICAN FRIEND:

To the courage and dedication of Friends in Cuba and Jamaica we wish to bear witness. At the Friends' schools in Holguin and Banes, Cuba, and Happy Grove and Highgate, Jamaica, which we have visited recently, with often the most meager equipment, teachers with high ideals are instilling honesty, habits of effective work, and Christian consecration which later make many of their students conspicuous for public service. When one sees the hard-worn buildings, the plain seats and desks, the small class rooms and worn books in these schools, it does make one wish for some degree of equalization in equipment and endowments among Quaker schools of the world.

Post war wage rates, as in the United States, have somewhat favored the laboring group but their ability to pay higher tuition charges, at best, is small. Salaries of teachers and ministers, as elsewhere, have advanced but little. Always there seem to be equipment needs more pressing. In Jamaica, Friends' workers who formerly had cars can no longer afford them and must either cover this field infrequently by bus, or by walking unwisely far for men and women of increasing age, or stay in their local communities.

At Friends Center in Kingston, Jamaica, Mack and Amy Jones are doing a sound piece of Friendly extension, and deserve generous support.

Friends in these countries are work-

ing steadily and bravely and we encourage Friends from more favored lands to visit them.

J. PASSMORE and  
ANNA GRISCOM ELKINTON

## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

*Missions at the Grass Roots*, by William P. Shriver; Friendship Press; 165 pages; paper cover, \$1.00.

This book is the story of the Protestant Church in our United States, showing how it followed the frontier westward across the continent; and how it has always found new moral and social frontiers challenging its advance. The pages are enlivened with anecdotes and illustrations drawn from the colorful history of various evangelical denominations, showing the heroic labors of the home missionaries.

In 1890, the Federal Census announced that the old frontier was ended. Our country, however, was now to feel the strain and stress of the new industrial order. A social movement for the submerged classes began in the country. The movement gave birth to a new religious leadership and a fresh study of the Gospels under such men as Walter Rauschenbusch. City missions sprang into being. Christian Neighborhood Houses, patterned after the social settlements, began working in cosmopolitan sections.

The greater part of the book deals with the problems of our post-war world — juvenile delinquency, the plight of old age, family disunity,

housing, race barriers, and "the last tragedy of the human race"—war. The book offers a variety of practical suggestions for studies and activities for different age groups who wish to take a vital part in the forward movement of the Christian Church right here at our own grass roots.

*Above All Nations*, edited by Devere Allen. Harper and Brothers, 189 pages, \$2.

Here are two hundred stories of the new creation that is taking place like quick leaven in our world life. These stories are compiled by George Collins Vera Brittain, Sheila Hodges, and Gert Spindler. The frontiers of good will are alive with opportunities and with people, thousands of them, who are entering and serving. Thus comes the Kingdom of God, greater than nations, as far flung as the peoples of earth, and as deep as their hungers. Add this stock of live stories to your memory.

## POETRY CONTRIBUTORS

ELIZABETH A. BOULDING, 3014 West Street, Ames, Iowa.

MARION M. CRONISTER, Earlham College.

A pamphlet, reporting the Third National Study Conference on the Churches and World Order as held at Cleveland, March 8-11, is now available. Order at five cents per copy, or \$4 for 100, from Department of International Justice and Good Will, Federal Council of Churches, 297 Fourth Avenue, New York 10.

## THE UNBORN

Will they remember us,  
The great unborn,  
With loving gratitude  
Or bitter scorn?

What will they think of us  
Who live today —  
Our callous disregard  
Of Love's clear way?

Will they have cause to cry:  
"They played the fool,  
Proclaiming but to break  
The Golden Rule"?

Think of the great unborn  
Each fateful day:  
When they shall speak of us,  
What will they say?

ELIZABETH A. BOULDING

## THE PEARL

They say Jesus spoke to Martha,  
Praising Mary's attitude;  
But I can't believe it sounded  
Like blame — unkind, or rude.

He knew work is needed, always,  
To keep house and garden well;  
He had lifted heavy timber  
To help build a place to dwell;

Yet high-priest deals are bloody,  
Roman rulers weakly good,  
And the road to love's constructed  
By a sharing sisterhood.

So when both will share the labor  
And when both will hear the Christ,  
We shall see the land we vision,  
Have the pearl that can't be priced.

MARION M. CRONISTER



# The Sunday School Lesson

For July 3—The Songbook of the Hebrews

Psalm 1; Psalm 67

"Some books," says Bacon, "are to be tasted; others swallowed; and some few are to be chewed and digested." This great treasure trove of Hebrew poetry is one of the latter. The people who have gotten the most out of the Psalms are the people who have not merely tasted or swallowed, but those who have read and read these magnificent songs of the religious life.

Standing beside a second-hand book counter a few years ago, a friend came by and said it is a very interesting thing to look at the used books. A few weeks ago publishers were saying extravagant things about many of them. They said they were the most important books of the century, and that surely here were new classics. Now, he said, you can buy many of them for a quarter. It is not very often that a book lasts twenty-five years. Some few are current for a century. Still fewer survive translation and reprinting for a thousand years. When you find a book that has lasted two and a half millennia it deserves more than a passing glance.

Spiritual truth is timeless. It is not very important usually to ask when a real spiritual classic was written. It is not its date but its discernment that makes it valuable. There are very few things written so long ago as the Psalms that have value for us now. Certainly the books of science written then are out of date now. The cultural patterns, the political systems, the modes of transportation and communication have long since given way to newer patterns. But many of the Psalms—not all—can be read by the most learned man of 1949, or by the unlearned either, with remarkable satisfaction. I think that must be what men mean when they say that they were written with inspiration.

The two Psalms, which are the material for study, say two things which seem very true and, at the same time, rather startling. The first one says that goodness has the support of the Lord, or, to put it another way, the Eternal Order of Things backs up moral values. It is the truth of that affirmation which a great many people have lost today. They are afraid to do what they know to be right for fear it will fail, and many have no assurance at all that there is any "invisible support" for ethical and moral values.

The second Psalm assumes that God

is a God of all the nations; that He is universal. To be sure it was a long, long time before the Israelites as a whole came anywhere near this prophetic insight. They remained nationalists, or perhaps even racists, for centuries, but their men of vision never were such. Almost to a man the great Psalmists knew that if you came really to know God, you would know him as the God of all the nations, not as the private possession of their nation.

Now to say that we treasure the words of the old Psalms is not at all to say that we are bound by them, or that we should not have gone far beyond them in our own application of their religious truths. What really should bring us up short is the realization that we have progressed so little beyond what was so clearly seen hundreds of years before Christ. With the kind of faith and insight they bequeathed to us, we should have gone farther than we have toward realizing the Kingdom of God.

## Questions:

1. What is a song? What is poetry? Why does religion make use of the two so often?
2. What do you think are the permanent contributions of the Psalms?
3. Do you think it is worth while for children to memorize the Psalms? Why?

RUSSELL E. REES

## For July 10—Songs of Pilgrimage

Psalm 122:1-9; Psalm 134:1-3

It is more difficult to put ourselves in the place of the writer or the singers of the group of Psalms referred to in today's lesson. Some authorities believe that the group of Psalms here noted were once a collection by themselves, and that they were the songs used by the companies of pilgrims who, year after year, made the long journey to Jerusalem. In the editorial introduction to the group, they are called "Songs of Ascent."

The pilgrim was a common figure in early Israel. In the first place Jerusalem was the center of the religious life of the nation. Here was located the great temple; here were the leaders of the priests; and here the nation's life centered. It was important to all Israelites who practiced their religion carefully to make the journey to the Holy City at least once a year. There were several important feasts, but the most impressive was doubtless the Passover.

As the pilgrims came, they sang the "Songs of Ascent." The religion of Israel was able to maintain its common characteristics and common viewpoint, first of all, because of the pilgrimages to Jerusalem and, in the second place, because the people sang their faith and thus memorized and reiterated it, year after year.

It is natural that these songs should have certain things in common. One thing they had was the love of Jerusalem and the concern for her security and prosperity. Even though they might live in the far north country, they still thought of Jerusalem as the center of the nation's life and as the Mount Zion—the Holy Place. It may be somewhat difficult for us to share their love for an ancient city, or for the temple, or for the ritual practices observed there. However, devotion to their religion; the faithfulness which caused them to make their long journey; their belief that the nation's security and well-being lay, not in might but in morality—that, I think, perhaps we may understand.

Another element found in almost every Psalm is praise to God for his mercy; his loving kindness, his day-by-day concern for them. Life, with whatever goodness it had for them, they accepted as the evidence of God's loving care for them. Many of the Psalms can be dated pretty accurately by noting the things for which they give thanks. A sense of gratitude is a sign of greatness. It is often lacking in people.

The proportion of space given to praise in the Psalms is of special importance I think. I wonder if we were writing out religious experience how great would be the percentage of praise. We are interested in many things, and our religion has many elements, but it is very inadequate unless it contains a goodly amount of praise and thanksgiving. To count one's blessings, naming them one by one, and then to express in words our sense of gratitude is a religious experience of the highest order. This sense of thanksgiving and praise looms large in the Psalms, and it is good for us to read them and to "lift up our hands in the sanctuary and bless the Lord."

## Questions:

1. Do you think most of our Friends' Meetings are lacking in expressions of praise for God's blessings?
2. What do we have today that corresponds to the pilgrimages of Israel?

RUSSELL E. REES

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.



# Friendly Life — Far and Near

Milo Hinkle, Danville, Indiana, delivered the baccalaureate sermon to the senior class of Friendsville Academy, May 22.

\* \* \* \*

A supply of pictures made several years ago of Timothy Nicholson are available, free. They are 8 x 10½ on heavy glazed paper and are good for framing. Send requests to THE AMERICAN FRIEND.

\* \* \* \*

Friends of Sweden are participating in the directing of an International Summer School-Work Camp, July 15-August 15. Lectures, studies, and manual work make up their program.

\* \* \* \*

Paul Barnett has accepted the call to the pastorate of the Boise Friends Meeting, Boise, Idaho. He and his family, after return from Africa, have been living at Friendswood, Texas.

\* \* \* \*

Alice W. Jones, New England Friend, is returning from her service in Palestine with our Friends' schools at Ramallah. She has given thirty years of service in this Friends Mission.

\* \* \* \*

Corwin Perisho has been an acceptable visitor among Friends Meetings of the Mid-west recently, speaking on his work "behind the iron curtain" in Hungary.

\* \* \* \*

Ranjit Chetsingh, Friend of India, whom many will remember for his visit two years ago, has been appointed by his Government to the National Commission for cooperation with UNESCO, according to *The Friend*, London.

\* \* \* \*

Mildred E. White, educational secretary of the American Friends Board of Missions, has been released to return to Palestine where she will relieve Willard and Christina Jones at Ramallah as they take their furlough.

\* \* \* \*

Lloyd Hinshaw of Kansas Yearly Meeting has accepted the call of Denver Friends to the pastorate of that Meeting. His brother, Cecil Hinshaw, occupied that same position in the Denver Meeting some years ago.

\* \* \* \*

A conference of Quaker economists is being held at Haverford College, Haverford, Pennsylvania, June 21-23, under the auspices of the American Friends Service Committee and the college. The idea for the conference

came from ten Quakers who attended the meeting of the American Economic Association in Cleveland last December. They discussed there the possibility of applying to economic problems the principles of the Society of Friends.

\* \* \* \*

Adam and Naomi Flatter of Wilmington Yearly Meeting in Ohio will go to Jamaica Yearly Meeting near September first, where Adam Flatter will care for the pastorate at Seaside and serve as superintendent of the Yearly Meeting.

\* \* \* \*

Truman Whitaker, pastor of Poughkeepsie Friends Meeting, was included in a class of fourteen who received the Bachelor of Divinity degree from Hartford Theological Seminary on May 18.

\* \* \* \*

Leslie and Alice Shaffer were with the Chicago Meeting on Sunday, May 29. Leslie Shaffer spoke briefly of his work in England and France, and Alice Shaffer of her work for the Service Committee in Germany. They have also visited in several mid-west Meetings.

\* \* \* \*

Clyde O. and Lenna Watson have resigned as pastors of New London Meeting, Western Yearly Meeting, and would consider a call to a pastorate in Indiana, in either Yearly Meeting. They can be addressed: R. R. 2, Box 58, Russiaville, Indiana.

\* \* \* \*

Wendell Woodward, wife and daughters, Alice and Katharine, called recently at the Central Offices in Richmond when they were enroute to attend the graduation of another daughter, Patricia, from Olney at Barnesville, Ohio.

\* \* \* \*

Robert Gemmer and Myrna Jean Flory were married June 11. They will leave on a "round the world" trip which will include a summer service at Stuttgart, Germany, for the Brethren Service Committee. They will be in a "Boys Town" project. Robert Gemmer was formerly assistant minister in the Indianapolis Friends Meeting.

\* \* \* \*

Shrewsbury Meeting of Friends (Unaffiliated) will hold the second of a current series of extension meetings in the meetinghouse at Shrewsbury, New Jersey, on Sunday, July 10, at 3:00 p. m. Following the meeting for

worship, John H. Curtis of Princeton Meeting, will speak on "The Quaker Message, Yesterday and Today." Shrewsbury is on New Jersey State Route 35, near Red Bank, and may be reached by bus from Long Branch, Red Bank, and Asbury Park.

\* \* \* \*

Three Whittier College juniors were named winners of \$75 prizes in the Greater Los Angeles Press Club—Forest Lawn Memorial journalism contest held recently on the Whittier College campus. Earl W. Coppersmith, Trudys Lawrence, and Jim Mitchell were named winners.

\* \* \* \*

The June issue of the *Ladies Home Journal* carries an article with pictures, entitled "Meet a Quaker Family," by Roger Butterfield. The family depicted is that of John and Mary Hunt of Chester County, Pennsylvania, who farm and teach, and who worship in a Quaker Meeting.

\* \* \* \*

A branch office of the American Friends Service Committee has been duly set up at Richmond, Indiana. Homer J. Coppock, member of Western Yearly Meeting, is the Executive Director. Headquarters are in his home, Overview, Route 28, Richmond, Indiana, adjoining Quaker Hill.

\* \* \* \*

Carolyn Manning, who has recently returned from Europe, spent a day in May discussing her experiences with the students and teachers of Lincoln School, Providence, Rhode Island. Her visit was a great inspiration to those who are working for and corresponding with schools at Creil and Provins.

\* \* \* \*

Mothers of Whittier College students from throughout Southern California gathered on the Whittier College campus for the Third Annual Whittier College Mothers' Day, Saturday, May 7. It was sponsored by the Associated Women Students of Whittier College.

\* \* \* \*

A meeting of members of the Friends World Committee, American Section, and Friends Fellowship Council, was held recently at Quaker Hill. Leslie and Alice Shaffer were present with Leslie Shaffer as secretary and Alice Shaffer reporting on her experiences in Germany.

\* \* \* \*

S. Harvey and Harriett Lamb, of Amboy, celebrated on May 1 the cen-



ennial of the Lamb homestead. They held open house in the afternoon and many outstanding relics and pictures were displayed. The tea was served in an old fashioned way by members of the Lamb family dressed in old Quaker costumes.

\* \* \* \*

Bayard Rustin is a member of the faculty of the Whittier College Institute of International Relations sponsored by the American Friends Service Committee each summer. He was the principal speaker at a community meeting held April 26 in the First Friends Church, Whittier, California. He spoke on "India and the World Order." The meeting was sponsored by the Whittier College Student Christian Association. A member of the Society of Friends, Rustin has attended the State Teacher's College at Cheyney, Pa., the City College of New York, and the University of Wilberforce, Ohio. He holds the post of co-secretary of the Racial and Industrial Department of the American Fellowship of Reconciliation.

\* \* \* \*

At the 75th annual Commencement of Wilmington College, on June 3, members of the largest class in the history of the college were granted degrees. Seventeen received the degree of Bachelor of Arts; thirty-six, Bachelor of Science; and seventy-seven, Bachelor of Science in Education. Reuben Robertson, executive vice-president, Champion Paper and Fiber Company, Hamilton, Ohio, gave the Commencement address. A Ward Applegate, minister of the Wilmington Friends Church, gave the baccalaureate sermon.

\* \* \* \*

Many Iowa Friends have Norwegian background, the Stavanger Meeting having been started by a group who had become Quakers in Norway. For this reason it has seemed particularly desirable to have Douglas Steere visit Scattergood School because of his enduring interest in Scandinavian Quakerism. This year he was able to come at the close of the school term and to spend the week-end at Scattergood. A general invitation was extended for Friends to meet with him there for worship and discussion.

\* \* \* \*

Levinus K. Painter, pastor of the Friends Meeting in Collins, New York, has returned from five months service as head of the American Friends Service Committee program in Israel. He says there is great opportunity for agencies to help in rehabilitation and reconciliation in the new state. He reports that approximately 15,000 people received clothing, bedding, or shoes

from the Committee last winter and several tons of clothing will be distributed this summer. Supplies are distributed on the basis of need to both Arabs and Jews.

\* \* \* \*

The Friends World Committee and the American Friends Service Committee and the Friends Mission Board of Philadelphia Yearly Meeting jointly are receiving contributions to aid Helen Keller's concern in the visit to the United States this year of our blind Friends from Osaka, Dr. Takeo Iwahashi and his wife. It is hoped that many Friends in the United States will feel concerned to have some share in this visit. Contributions should be sent to the American Section of the Friends World Committee, 20 South 12th Street, Philadelphia.

\* \* \* \*

News of a successful game hunt on the Masai reserve in Kenya has been recently received from Fred Hoyt, museum curator of Friends University, Kansas, and head of the F. U. African expedition. The party has been granted permission to get one specimen each of any animal on the reserve. They have secured an Impala and a Topi, African antelopes, a lioness, a gnu head and a buffalo head, as well as specimens of vultures and "Flying foxes." Equipped with movie cameras, the expedition also secured many unusual pictures of African animal and bird life.

\* \* \* \*

A summer graduate school of religious education will be held July 5-29, at Oberlin College under the auspices of Oberlin College and the Ohio Council of Churches, with Lillian White Shepard as Director. Courses will be offered by Professor Leonard A. Stidley, Professor Thomas S. Kepler, Professor Clarence H. Hamilton, and Dr. Edna L. Acheson, for which four credits may be obtained. Tuition is \$40. Application for admission should be addressed to Dean Leonard A. Stidley, Oberlin, Ohio.

## *Friendly Fellowship*

WINCHESTER, INDIANA — Winchester Quarterly Meeting was held at Friends Memorial Church in Muncie on May 21. The meeting on Ministry and Counsel convened at nine o'clock, with the queries being read and commented on. The subject of the meeting was, "Gifts of Grace." The place of an elder was discussed, and it was stressed that the pastor's work cannot take the place of that of the elders; that they must

be concerned for outreach and spiritual life. A memorial was read for Walter Hasting. The meeting-at-large convened at ten o'clock with Laura Feters in charge of devotions. A very stirring message was given by Robert Morris on the conscious knowledge of God and the resulting love of our fellow men. Several visitors were in acceptable attendance.

\* \* \* \*

IOWA YEARLY MEETING — Winneshiek Quarterly Meeting was held at Sturgeon Bay, Wisconsin, April 29-May 1. Lawrence and Sara Bell Sams were present as leaders from Bear Creek Meeting. Hesper Meeting had seventeen members in attendance and a number were present from Sturgeon Bay. John Baxter, Quarterly Meeting superintendent, ably conducted the meetings. Naomi Olsen, pastor of Hesper, spoke Friday evening and Eber Hobson on Saturday morning. Saturday evening Wayne Hargraves spoke on, "What is Life?" Lawrence Sams brought the Sunday morning and evening messages. Social hours were enjoyed during mealtime in the basement.

\* \* \* \*

NEBRASKA YEARLY MEETING—Friends attending Penn Quarterly Meeting at Palmer Lake, Colorado, on May 14, were privileged to enjoy the fellowship of Harold Chance, who was visiting the Meetings of Nebraska Yearly Meeting. He made valuable contributions to the discussion in Ministry and Oversight on "The Importance to Our Local Meetings of Having Missionary Concern." In the meeting for worship following, he based his message on the beautitudes and described the life of Joseph W. Moore whose work as a missionary in the Philippines exemplified the meaning of following God's law of love and forgiveness. He emphasized this as the only type of conquest which is permanent. Conquest by violence never lasts very long.

\* \* \* \*

GREENSBORO, NORTH CAROLINA — A dedication service for babies was conducted by O. Herschel Folger as part of Mother's Day worship service at Asheboro Street Meeting in Greensboro, North Carolina. Errol T. Elliott and Charles F. Thomas of the Central Offices of the Five Years Meeting conducted a service at the meetinghouse on May 9, with members from all Meetings of New Garden Quarter invited. On the evening of May 16, men of the Meeting had a dinner and program at the meetinghouse. Lena W. Mendenhall was chairman of the hostess committee and O. Herschel Folger led the group in singing. John Kellen-



berger, layman of the Presbyterian church, was speaker, and told of the work of their men's organization. This was followed by a business meeting and the organization of the Men's Group of Greensboro Monthly Meeting, with David J. White named as president; William W. Blair, vice-president; and Joe M. Allred, secretary-treasurer. Great enthusiasm was expressed.

## BIRTHS

**BADGLEY**—To George and Winifred Badgley of Poughkeepsie, New York, a son, Donald Woodruff Badgley, on May 12.

**HADLEY**—To David and Mary Hadley of Indianapolis, a daughter, Diane, on April 22.

**HOLE**—To Francis Doan and Agnes Calvert Hole, a daughter, Sarah Wickersham, on May 29, at Madison, Wisconsin.

**JURGENSON**—To Dean and Collette Jurgenson on April 27, a daughter, Susan Kay, in Marshalltown, Iowa.

**PAINTER**—To Robert H. and Phyllis Greene Painter on April 1, a son, Dale Alan, at Wallingford, Pennsylvania.

**PETERSON**—To Ervin and Dixie Palmer Peterson on May 5, a son, Kerry James, at Minneapolis, Minnesota.

**PIBURN**—To Dr. Marvin F. and Carolyn Zelliott Piburn on April 6, a son, Marvin Franklin, at Duluth, Minnesota.

**TOLLEFSON**—To Robert H. and Martha McMillan Tollefson a daughter, Barbara Sue, on June 5, at Greenville, Ohio.

**SHANK**—To William and Helen Clark Shank of Springfield, Pennsylvania, a daughter, Sarah Elizabeth, on March 28.

## MARRIAGES

**BARKER-JOLLIFFE**—Jo Ann Jolliffe, daughter of Mr. and Mrs. Francis E. Jolliffe of Muncie, Indiana, to Francis E. Barker, son of Mr. and Mrs. Lawrence Barker of Star City, on June 3, at the Friends Memorial Church, Muncie, Indiana, with Robert Jones conducting the service.

**HADLEY-HUMKE**—On May 14, Hilda Lucile Humke to Horace M. Hadley at Indianapolis, Indiana.

**MATCHETT-WRIGHT**—Judith Wright, daughter of Edward and Elizabeth Wright, Rose Valley, Pennsylvania, to William Henry Matchett, son of James C. and Lucy J. Matchett of Chicago, on June 11, at Providence meeting-house, Media, Pennsylvania, after the manner of Friends, under the direction of Providence Monthly Meeting.

**MILLS-BARNES**—Ila Belle Barnes, daughter of Mr. and Mrs. Clifton E. Barnes, Indianapolis, to Richard H. Mills, son of Mr. and Mrs. Mark C. Mills of Bloomington, in First Friends Church, Indianapolis, on May 1, with Herbert Huffman officiating.

## DEATHS

**CUNNINGHAM**—Rhoda B. Cunningham, in Indianapolis, Indiana, on April

28. For many years she was a member of First Friends Church. She was the mother of Ruth C. Kirkhoff and a daughter, Jean. Surviving is the husband, Dr. Charles Cunningham. Services were conducted by Herbert Huffman.

**ELLIOTT**—Edward E. Elliott, at Muncie, Indiana, unexpectedly on May 14. He was descended from a long line of Quakers and had served his church in many capacities. He was a member of the Permanent Board of Friends Memorial Church for over a quarter of a century, and had served in the Sunday School. Surviving are three children, Mrs. Craig D. Butler of Oak Park, Illinois, Mrs. Wesley Wray and William Elliott of Muncie.

**OWEN**—Mary C. Owen on April 29, in Des Moines, Iowa, in her eighty-second year. She was the daughter of Stephen Grellet and Mary Sexton Cosand, and was united in marriage with Edwin J. Owen. She was a lifelong member of Friends and was graduated from Ackworth Friends Academy. She grew up amid pioneer surroundings in

Kansas and taught school in Kansas and Nebraska. Until recently she managed her own farm. Surviving are her four children, Mrs. Jay J. Newlin of Grimes, Iowa; Mrs. Clarence Gill of Ackworth; Dr. O. Edwin Owen of Des Moines; and Margery Owen of Ann Arbor, Michigan; two brothers, Joseph Cosand of Burr Oak, Kansas, and Frank Cosand of Los Angeles; a sister, Etta Thornburg of Poplar, Montana; five grandchildren and three great grandchildren.

**SCHUMANN**—May Schumann on May 1 at her home in Marshalltown, Iowa. She was the daughter of Herman and Hattie Gettings Lanz. Her husband, August C. Schumann, preceded her in death. She was a faithful member of Marshalltown Friends Meeting. Surviving is a daughter, a son, three grandchildren, two great grandchildren, two sisters and two brothers. Services were conducted by her pastor, Orval H. Cox, and T. Nelson Murdock of Laurel. Burial was in Graceland cemetery near Laurel.

**TRIVETTE**—Cleo Brindle Trivette at

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udley near Goldsboro, North Carolina, on February 20. She was a native North Carolina and was united in marriage with John C. Trivette in 1903. She was active in the Winston-Salem Meeting in its early history and when her husband entered the ministry, she was a faithful helper. At the time of her death she was an elder in the Woodland Meeting in Contentnea, North Carolina, where her husband had served as pastor for eight years. Surviving, in addition to the husband, are two daughters, Mabel Trivette Sides of Long Island, New York, and Edith Trivette, a teacher at Colfax near Greensboro, North Carolina; two sons, Howard VanDyke and Herman Francis Trivette of Winston-Salem. Funeral services were conducted at New Garden meetinghouse, with Phillip Griffin, Isaac Harris, and B. Russell Branson taking part. Interment was in the New Garden cemetery.

**WERNER**—George W. Werner, on May 1, at Berkeley, California, aged fifty-five years. He was a faithful member of Berkeley Friends Memorial Church and a member of the Board of Trustees. Surviving is the widow, Ruth, daughter, Shirley Ann Clements, sisters and brothers.

Secretary-General Trygve Lie has proposed that all meetings of the United Nations start with a minute of silence devoted to prayer, meditation, or remembrance of those who have died in the service of the UN.

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## LOCAL MEETING DIRECTORY

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### ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

### BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

### BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

### CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

### CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

### DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

### DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

### DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

### GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

### HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 52-0467.

### HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

### INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

### KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

### LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spiller, Minister. Phone 71566.

### LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

### MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

### MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

### MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

### NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

### NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

### PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

### PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

### ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

### SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

### SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

### SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

### TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

### WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

### WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

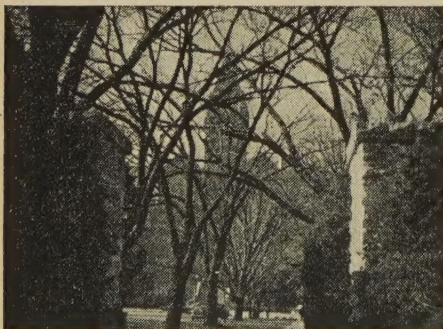


## BUCK HILL BULLETIN

In one of the biographies in the Greenleaf Library, in the Inn, is an intriguing description of a man—"He was addicted to botany." Now whether it is better to be addicted to "botany" rather than "fishing" is a question. But we do know a middle-aged, successful business man who spent a good part of his leisure time last winter making flies for his spring trout fishing campaign. Flies are made out of hair and feathers and other material. Then on April 14 he hied to the Poconos to be on hand, bright and early, for the morning of the 15, when the trout fishing season opened in Pennsylvania. All this by way of introduction to trout fishing in the Buck Hill stream. For many, many years it has been one of the favorite streams in the Poconos. It runs for six miles through our own property, and we have been felling trees across it here and there, to make better pools where the trout might hide and spawn. Our Lot and Cottage Association has recently appointed a committee to encourage the sport among the members. Next week we will report on what they have done and are doing for the protection of the stream and the encouragement of fishing.

### THE INN BUCK HILL FALLS, PENNA.

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IZAIAK WALTON



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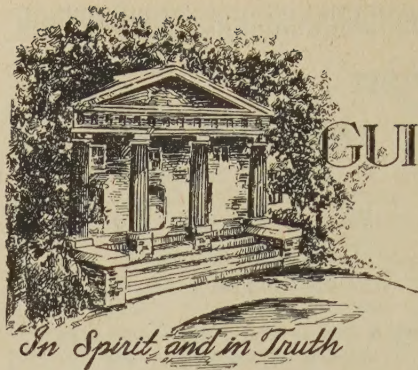
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